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sin—events adequately authenticated by trustworthy testimony; secondly, by the stories of the miracles in the New Testament which are to be accepted with the same confidence as if they were reports of ordinary events; even the Pastoral Epistles have a valid claim as authentic. A yet more radical and decisive argument in defense of the miracles is the freedom of God interpreted in the light of human free will. Thus one may summarize the essential contents of the book. It will doubtless bring “aid and comfort” to many who are disturbed at the inroads made by historical criticism and the scientific world-view upon the traditional conception of God. However, belief in God as here presented has yet far to go ere it will be at home in the modern mind. The modern mind which the author seeks to constrain by his argument cares more for truth than for tradition, and prefers to adjust its beliefs to reality rather than to force reality to an equivocal defense of “Catholic” beliefs. For such a task as this the scientific temper is an absolute prerequisite; nearly every contention of Mr. Gore is in sharp conflict with the settled convictions of responsible thinkers trained in historical and scientific methods. Barring a change of mind he will follow the three volumes with a fourth in reply to his critics.

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### SEEBERG'S HISTORY OF DOGMA<sup>1</sup>

Professor Seeberg, of the University of Berlin, has completed the new edition of his history of dogma, a noteworthy achievement. It is no mere revision of his *Lehrbuch der Dogmengeschichte* (Vol. II, 1898), which for years has been accessible in English. He has re-written the entire work and expanded it to nearly four times its original length. Increased space has made the book more readable. The stream of exposition is, however, occasionally blocked by floating ice in the shape of Latin quotations from the sources. Judiciously chosen, these extracts inform men too busy to refer constantly to *opera omnia*. Just as before the time of source books the ponderous footnotes of Gieseler's *Church History* served as a mine of quotations, so Seeberg's laboriously documented pages furnish specimens of the treasures which may be dug out of the works of the Fathers, the Scholastics, and the Reformers.

<sup>1</sup> *Lehrbuch der Dogmengeschichte*. Von Reinhold Seeberg. Vierter Band, erste Abteilung: *Die Lehre Luthers*. Zweite Abteilung: *Die Fortbildung der reformatorischen Lehre und die gegenreformatorische Lehre (nebst alphabetischem Register über alle vier Bände)*. Leipzig: Deichert, 1917, 1920. xii+393; xvi+395-986 pages.

The book is not intended for beginners; but both its style and its scale render it doubly useful to advanced students and to teachers. The ordinarily adequate bibliographies and the faithful footnotes make this volume more useful to the investigator of details than is Harnack's *History of Dogma*. Precisely in the medieval and reformation periods, where Harnack's latest edition is relatively attenuated, Seeberg is well-nigh plethoric.

Seeberg was brought in 1898 from Erlangen to be a counterpoise to Harnack at the Prussian capital. He is a representative of the party called *modern-positiv*. He has distinguished himself by his studies in later scholasticism, such as his monograph on *Die Theologie des Johannes Duns Scotus* (1900). The direct fruit of this interest he manifested in 1913 in his third or medieval volume, which, apart from the antiquated history of Schwane, is no doubt still the most detailed presentation of the theological development of the Middle Ages.

The fourth volume, which lies before us, contains approximately 420,000 words and falls into two parts. The first is the most comprehensive recent treatment of Luther's teaching, and pays special attention to the scholastic background. The second portion traces the development of Lutheran orthodoxy to 1580, and that of Reformed orthodoxy to 1675. The lengthy discussion of Roman Catholic doctrine ends with the Vatican Council. The closing twenty-five pages Seeberg devotes to "the confessional types as the goal of the development of the history of dogma."

We rejoice that the Christian faith and intellectual courage of Professor Seeberg are undaunted. We trust that in spite of high costs it may be possible to have the present edition, which is practically a new book, put into English. In that case it would be well for the new translator to adopt a procedure different from that followed by Dr. Hay, who translated the blocks of source-material distributed throughout the text, without giving *in extenso* in the footnotes the actual language of the documents. Should the author revise the text prior to translation, he will perhaps wish to modify his remark about the Treaty of Versailles, which he defames on page 643 as an "attempt to murder a great people," for which he holds the ethical spirit of Anglo-American Calvinism in part responsible. Cant in public life, of which he complains (*ibid.*), is not confined to democracies influenced by English Calvinism. It may be less frequently employed by autocratic governments which can act without stopping even to delude the consciences of their obedient subjects; but occasionally autocrats have concealed under ethical phrases the actual *Staatsraison*.

Seeberg believes that this his greatest work will remain for some time the latest attempt at covering the entire field of the history of dogma. He holds that prior to attempting another synthesis it will be necessary to promote many special monographs which either cover the more distant regions, persons, and periods, or follow single concepts down through the entire length of their development. These researches, he believes, will confirm and render more evident the fundamental lines which he and others have already discovered; but they will probably also show hitherto unsuspected eddies in the main currents of thought. As instances of the type of investigation which is desirable he mentions the works of Grabmann (*Die scholastische Methode*, etc.) and those of Clemens Bäumker and of his school in the history of medieval philosophy and theology. Among Protestant studies he specifies Karl Heim's *Das Gewissheitsproblem in der systematischen Theologie bis zu Schleiermacher* (1911) and Hirsch's monograph on Osiander. Let us hope that these suggestions may bear fruit in England and America, in spite of the fact that Seeberg, to judge from his bibliographies and footnotes, is almost entirely unaffected by the many excellent English and American contributions to the history of Christian thought.

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### THE PRINCIPLES OF MISSIONARY ENTERPRISE<sup>1</sup>

Students of the history of Christian missions who have had occasion to peruse earlier volumes by this author, viz., *The History of Missions in India* (English transl., 1908) and *A History of Protestant Missions in the Near East* (English transl., 1910) will not need the added evidence furnished by this informing and stimulating work that in the field of the science and history of missions Dr. Richter occupies a pre-eminent position in present-day German Protestant scholarship. The qualities which have rendered his earlier volumes invaluable to the student of the subject, breadth of learning, lucidity of thought, mastery and organization of material, catholicity of spirit, and balance of judgment are found again in this voluminous work. Intellectual honesty and the spirit of fairness dominate its pages. We of Anglo-Saxon heritage can well forgive this rugged Teuton if at times his soul flames out in protest at the practical embargo placed upon German missionary agencies within

<sup>1</sup> *Evangelische Missionskunde*. By Julius Richter. Leipzig: A. Deichert, 1920. 463 pages.